


91  
No. 57  
Sam. Taylor  
THE  
LIGHT  
OF THE  
WORLD. R700

A Sermon preached at Botter-  
wike in Holland, neere Boston,  
in Lincolnshire.

By THOMAS GRANGER, Preacher  
of Gods word there.

JOHN 9. 5.

*As long as I am in the World, I am the light of  
the World.*

*The next Page*  
*has 17 Conclusions*  


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1616.

N. 91

- 100 1 Mr Gangers Light of y<sup>e</sup> world
- 2 Mr Maxys five serm. before King
- 3 Mr Bastards Twelve sermons.

1697.



# TO THE RIGHT VVorshipfull Mr. THOMAS

LEVENTHORPE Esquire, Sonne and  
heyre to the renowned Knight, Sir

JOHN LEVENTHORPE,

T. G. wisheth all happinelle,  
and eternall blisse.



**R**IGHT Worshipfull. The speciall af-  
fection that I beare to that louely  
Oline, wherof you are a special branch,  
and the duty, wherein I cuer remaine  
obliged vnto it, hauing heretofore re-  
ceiued pleasant nutriture from thence,

and delightfull refreshing in the shade thereof, haue of-  
ten solicited me by one meanes or other, to shew and te-  
stifie my thankefull minde to the same, and to your selfe  
in particuler. Siluer and gold haue I none, nor any costly  
present, but such as I haue freely receiued, I freely offer  
vnto you. The water is a common element; yet when  
one Synaxta hauing nothing to offer to Artaxerxes  
passing by, he tooke water out of the riuer Cyrus, with  
both his hands, and offered it to the king, who accepted  
it as a speciall gift, (as Aelianus recordeth) first, be-  
cause water is the best element. Secondly, because it

# EPISTLE DEDICATORIE.

was taken out of Cyrus. So the Ayre & the Light are common, and I not hauing any gift to present you withall, am glad to offer the Light vnto you, which I hope shal finde special acceptance with you. First, because that of many lights this is the best light, giuing light to all other lights of the naturall soule, without which they are utter darkenesse, euen as the lesser lights of the firmament are but darke and dead bodies without the light, and vitall influence of the Sun. Secondly, because this light ariseth, and shineth out of another world then is either the Macrocosme or Microcosme, to wit, the spirituall world, which is the word and Church of God: But though this light be common, because it is offered to all, and shineth vnto all, yet it is receiued of few, because darke earthy bodies cannot receiue the light: in which respect it becommeth a proper and speciall light, and I make no doubt, but that you are one of those few, who delight in this light: and therefore I trust will also accept this as a speciall gift, which is pretious and speciall in it selfe, though it be not specially, but vulgarly set forth by me, to whom the exhibiting, and shewing thereof to the world is also committed. The Lord protect and conduct you in the way euerlasting.

From Betterwike in Holland, neere  
Boston, in Lancos. 1616.

Your worships to command  
euer in the Lord

THOMAS GRANGER.





# THE LIGHT OF THE VVORLD.

IOHN 8. 12.

*Then spake IESVS againe to them, saying, I am the light of the world: he that followeth me, shall not walke in darknesse, but shall haue the light of life.*



THESE words containe a Sermon of our Saviour Christ, preached to the Iewes in the Temple: Wherein two things are principally to be considered, the Preface and the principall Scope. The Preface is in the former words [*Then spake Iesus to them &c.*] Wherein

consider these circumstances: First, The person speaking [*Iesus spake:*] his speaking is amplified by a note of sedulitie and ostennesse in speaking [*Spake againe.*] Secondly, The persons to whom he spake, [*to them*] viz. the people of the Iewes, flocking together about him, not to the Pharisees. Thirdly, The time when, [*then*]

that is, either after this time when the Pharisees had tempted him, upon occasion of a woman taken in adulterie, or else in the great and last day of the feast of Tabernacles, as some thinke; but whether, it mattereth not much.

Whereas it is said, that he spake to them againe, hence we obserue, and learne that Christ was most diligent, laborious, and painefull in his calling, being in all things answerable to the commandement and will of his father. He was often weary, hungry, thirstie with trauailing, and preaching; neither fainting, nor failing therein through want of earth'y reward (as the maner of earth'y men is) nor discouraged therefrom with the feare of his enemies. In the Chapter atoregoing the Iewes seeking to kill him, he trauailed into Galilee, and from thence about the middle of the Feast to Ierusalem againe, where he taught continually in the Temple till the end of the last day of the Feast, then he went into the mount Oliuet to rest and refresh himselfe, and early in the morning he came againe into the Temple to preach. By which History, and many other places, it is apparent, that Christ was continually employed in the actions of his calling. Hereupon it is that Iohn saith, *Cap. 21. 25. If all things were written that Iesus spake, and did, I suppose the world could hardly containe the bookes, that should be written of him*: which words he vttered out of the consideration, and reuiue of Christs great and daylie pains in teaching, preaching, & working miracles, which he thought could not more fitly be exprest than by such an hyperbolicall kinde of speaking. Likewise, Ioh. 4. 34. Christ was wearied with trauaile, and thirstie, hauing neither drunke, nor eaten any thing since the morning, it being now mid-day, therefore his Disciples prayed him to eate; but he answered, *I haue meate to eate that yee know not of: My meate is, that I may doe the will of him that sent mee, and finish his worke*. As if he had

Iohn 21. 25.

Iohn 4. 34.

had said, though meate be now necessarie for me, I hauing fasted thus long, yet is the doing of my fathers wil, and finishing of his worke more necessarie; therefore occasion of preaching, by the comming of the Samaritans, at this instant, being offered, I must forget bodily hunger, I must not now regard bodily meate, but I must redeeme the present occasion, with neglect of my body and bodily sustenance. Likewise, *Math. 26. 55. I sate dayly teaching in the Temple among you, &c.*

*Math. 26. 55.*

Hereby the Ministers of Christ, are taught by his example to be laborious and painfull in the faithfull discharge of their office, in the destruction of the kingdome of sinne and Satan, and in gathering and building vp the Church and kingdome of Christ, seeing that he hath sent them in like manner as his father sent him, as himselfe saith. In *Ioh. 4. 35.* Christ exhorteth his Disciples to performe the duties of faithfull labourers in the Lords haruest, to be carefull in reaping his fruits; his argument is drawn from the comparison of earthly haruest-labour. *Say yee not, there are yet foure months; and then commeth the haruest? &c.* As if he should say, you are so carefull for this earthly haruest, that you count the moneths, the weekes, and dayes till haruest come, so hungrily doe you looke for it, and painefully labour in it; but the Lords haruest, for which you ought to be as careful, is euen now at hand, for yee may see the regions already whire to the haruest, therefore you must not now be so carefull for bodily meate, as to labour in the Lords haruest, and to delight your soules in his worke doing, euen in reaping and gathering soules into his barne, redeeming all times and occasions with losse of your meate, drinke, rest, sleepe, pleasures, &c. euen as earthly men do in the reaping and ining of their fruits. Furthermore he inforceth this exhortation by an argument drawne from the effect; namely, the reward of the haruest-labour, *verse 36. He that reapeth receiveth wages,*

*Ioh. 4. 35.*

Dan. 12. 3.

Iohn 15. 16.

1. Thes. 2. 19.

Ier. 1. 17.

1. Cor. 9. 16.

2. Tim. 4. 1. 2.

and gathereth fruit to eternall life. The wages is eternall life, and the beleeuing soules are eternall, Dan. 12. 3. They that turne many to righteousness, shall shine as the starres, for ever and ever. Ioh. 15. 16. I haue chosen you, and ordained you, that ye goe and bring forth fruit, and that your fruit remaine, i. to eternall life. Hence it is, that Paul saith, 1 Thes. 2. 19. What is our hope, or ioy, or crowne of reioycing, are not you euen it, in the presence of our Lord Iesus Christ at his comming? yes, you are our glory and ioy. The Lord inioyneth Ieremie this duty, with denunciation of vengeance annexed, if he sayled therein. Ier. 1. 17. Trusse up thy loyns, & arise and speake vnto them all that I command thee, be not afraid of their faces, lest I destroy thee before them. The consideration hereof is a spur to Paul, exciting him to the serious performance of this dutie. 1 Cor. 9. 16. Necessitie is layd upon me, and woe is vnto me, if I preach not the Gospell: And heereupon is it, that he so straightly chargeth Timothie, 2 Tim. 4. 1. 2. I charge thee before God, and before the Lord Iesus Christ, which shall iudge the quick and the dead at his appearing, and in his Kingdome: Preach the word, be instant, in season and out of season, &c. These considerations of the reward on the one side, and of the punishment on the other, stirred vp the Apostles to preach the Gospell with all boldnesse and constancie. Act. 3. 14. 15. Act. 4. 13. 19. 20. Act. 5. 29. 30. Act. 7. 51. 52. Yea, ioyfully to suffer afflictions, Act. 5. 41. They reioyced that they were counted worthy to suffer rebuke for the name of Christ. 2 Cor. 11. 23. 10. 29.

Secondly, this teacheth every man to labour in his calling carefully and conscionably, approving himselfe in all things to God, to a good conscience, and to good men, Rem. 12. 6. 7. 8. Ephes. 4. 28. 2 Thess. 3. 10. Gen. 3. 19. Gen. 31. 6.

Furthermore, whereas it is said that he spake to them, it is to be vnderstood of the multitude, though the Pharisees in the next verse make replie. For Christ preached

not

## The Light of the World.

5

norto the Pharisees, but by accident, some of them euer being amongst the people that came to heare him, as spies, to watch him, and to catch some thing from his mouth, that they might haue whereof to accuse him, *Luc. 11. 54.* Therefore, because they were but dogs, and swine, i. contemners, and persecuters of the Word, vterly forsaken of God, and left to themselves, he casts not the holy things of God, the pearles of the Gospell, before them, *Math. 7. 6.* but in all places where he hath to deale with them, he either conuinceth them, or confuteth them, or reproveth them, or curseth them, neither instructing, exhorting, nor dehorting them, which had bene in vaine, and to no purpose. Thus much of the Preface.

*Luc. 11. 54.*

*Math. 7. 6.*

Concerning the Scope, It is an exhortation, which is not simply propounded, but implied in the reason thereof. The exhortation is [*follow me:*] It is enforced by two reasons, the first negative, [*He that followeth mee shall not walke in darknesse.*] The second affirmatiue [*but shall haue the light of life:*] These reasons are confirmed by their principle or ground, [*I am the Light of the World.*] Of these foure things in order as they lie in the text.

### I. *I am the Light of the World.*

It is an vsuall thing in the Scriptures to represent spirituall and heauenly things, by bodily and earthly things, that therein, as in glasses, we may behold heauenly things, although obscurely, which notwithstanding wee cannot otherwise perceiue, and see immediately, being too glorious, and vehement objects for vs. Therefore as we cannot behold the light of the Sun in the Sun, but by reflexion thereof in the Moone, in the stars, in the water, or other bright body, or else by refraction thereof in the mistie ayre: so the soule, while it is in the body, heareth, seeth, vnderstandeth, imagineth,

B

with

1. Cor. 13. 12.

Rev. 21.

Esa. 30. 33.

with the body, and in a bodily manner; and therefore is not capable of such hearing, seeing, vnderstanding, imagining, as it shalbe when it is seperate from the body. Hence it is that Paul saith, 1 Cor. 13. 12. *Wee now see through a glasse, darkely: We conceiue of Heauen by a Cutie, whose walls, pavements and mansions are of gold, pearle, chrystal, emerald, &c. Rev. 21 We conceiue of Hel by a darke dungeon, a stingeing serpent, a gnawing worme, a burning river of brimstone, Esa. 30. 33.* So heere the wisdom, loue, mercy, and goodnesse of God in sauing his elect, reuealed by, and in Iesus Christ to the world, is cal ed Light.

And because light and darkenesse are much vied in the Scriptures, I will speake a little of this materiall, and bodily light; because it giueth light, and vn derstanding not onely to that, whatsoeuer may be spoken of in this text, but to many other places of Scripture.

The Light is in substance cleane, pure, beautifull, subtile, simple, vniforme, void of all mixture, free from outward pollution, and may more fitly be compared to the substance of the highest Heauen, which is the tabernacle, or *Sanctum Sanctorum* of God; and his Angels, than to any earthly thing. Such is the glory of the light, that the eye cannot behold it, being in a subiect of nature like it selfe, as the Sunne is.

Againe, the light is pleasant, delightfull, cheerefull, comfortable, ioyfull, hopefull. For the light is the life of the world, and of euery liuing creature, and the absence of light is the destruction of euery creature. It is the life of the world in a double respect: first, in respect of the vitall vertue: secondly, in respect of the shining.

1. The vitall power of the light is dispersed throughout all nature, from the highest Heauen, to the center of the earth, comprehending, and containyng all things in it. And though it giueth not light to the eye in all things, yet it shineth invisibly in euery thing; whose vertue sustaineth

taineth



taineth, inuisibly, sence, motion, and life in all creatures, and without which the vertues, and operations of the starres aboue, and elements below, are fruitlesse, liuellesse and dead: so that Light being a materiall creature in it selfe, is the common life, and forme of euery creature. And this is the light that God created the first day.

*August.  
Basil.*

II. The light is the life of the World, in respect of the shining: for if there were no light, all things should be hid in darkenesse, and inuisible, and therefore could nothing moue without stumbling, and falling, neither know whether to goe, *Ioh. 12.35.* And what could be looked for but sudaine death? Againe, without light we should haue no knowledge of any thing: the firmament, and elements, with all their creatures should be inuisible to vs, there should be nothing but blindnesse, ignorance, feare, horror, sorrow, despaire, we should be farre worse than the prisoner that lies in the bottome of a nastie dungeon: Yea, if the light of the Sunne were not, the World should be a very picture, and resemblance of Hell, a confusion of beasts, foules, and men, euery one treading other vnder foote, yea all things should be mingled together into one Chaos, or masse: there should be nothing but hunger, thirst, cold, nakednesse, feares, terrours, mourning, and wailing, continuall dying, one thing deuouring another. Consider therefore what is the necessitie, excellencie, glory and felicitie of the light, which is the life of the World. Hence it is that light is vsed in the Scripture to signifie good, and darkenesse euill. Light signifieth the glory of Heauen, the essence, and holinesse of God, the sonne of God, the doctrine of the Gospell, naturall vnderstanding, knowledge, and wisdom in the minde, the knowledge of the glory and wisdom of God in the saluation of the elect, holinesse of life, Christians, felicitie, and prosperitie, life. Contrarily, darkenesse signifieth Hell, the paines and

*Ioh. 12.35.*



torments of Hell, sinne and wickednesse, the blindnesse and ignorance of man since the fall, sinfull and lustfull living, the Gentiles that know not God, calamitie, and miserie, death. These things are generally signified by Light and Darkenesse.

But for the clearing of this perticular place, the light hath foure speciall significations. First, It signifieth God, that is, the Trinitie in the Vnitie. Secondly, It signifieth the Father, Sonne, and holy Ghost, that is the Vnitie in the Trinitie. Thirdly, it signifieth the Doctrine of the Gospell. Fourthly, it signifieth Christians; and Christian life.

1 Ioh. 1. 5.

Concerning the first signification, It is sayd, 1 Ioh. 1. 5. *God is Light, and in him is no darknesse.* As if he should say, God is holy. This holinesse of the Diuine nature standeth: First, in the life, and incomprehensible essence, or being of God: Secondly, in his other essentiall properties, as his power, wisdom, iustice, mercy, goodnesse. Thirdly, in his vnspokeable, complete, celestiall ioy, blessednesse, and felicitie. And as God is all light, so there is no light without him, for all that is without him, is ignorance, darkenesse, and impuritie.

1 Tim. 6. 16.

Ioh. 1. 18.  
Wil. 9. 13.

Concerning the second signification, I. God the father is the light of the world, but this light in him is inuisible to the world, and to Angels, 1 Tim. 6. 16, *Who onely hath immortallitie, and dwelleth in the Light, which none can attaine vnto.* Ioh. 1. 18. *No man hath seene God at any time.* Wil. 9. 13. *What man is he, that can know the Counsell of God; or who can thinke what the will of God is? Also, No man knoweth the father but the sonne, &c.* Therefore this light of the world in the person of the father is hid & inuisible.

II. God the Sonne is the light of the world, by communication from the father, and in him is the light, and life of the world manifest, and visible, which was hid in God from euertasting. Ioh. 5. 36. *As the father hath life in himselfe, so hath he giuen to the Sonne to haue life in himselfe.*

*selfe.* For this cause is he called the image of the invisible God, and brightnesse of his glory, whose glorious nature, wisdom, and goodnesse shineth in the sonne, who with the father, is one and the same God. *Heb. 1. 3.* Hence it is, that he is called the wisdom of the father, because he perfectly knoweth all secrets hidden in the father. And he is in speciall manner called the Word, because he revealeth these secrets, and this light to the World, in mans nature, and by mans voice. *Ioh. 1. 18.* *No man hath seene God at any time: the sonne which is in the bosome of the father, he hath declared him.*

The Sonne therefore is the light, and life of men in a double respect. I. Christ is the light and life of man in the worke of creation: for by participation of his life, and light, he received life, motion, sense, and knowledge. *Ioh. 1. 4.* *In it was life, and the life was the light of men.*

II. He is the life, and light of man in the worke of redemption: in which respect, here he calls himselfe the light of the World. The former naturall life, and light, which we received from him in the creation, is turned into darkenesse and death, through the enuy of the Deuill, and sinne. So that naturally we are without God, without light, without life, lying in the darkenesse of ignorance, and the pollution of sinne. *Ezech. 16. 4.* *Rom. 1. 18.* Now therefore, seeing that we are darknesse and not light, death and not life, even dead in trespasses and sinnes. *Ephes. 2. 1.* God out of the hidden treasures of his wisdom, goodnesse, and mercy, hath quickened, reuiued, and begotten vs againe, by application of his lively light, communicated from before the beginning of the world to the son, & participated to vs by, & through the son in the world. The son therefore is the light and life of the world: he is the wisdom and word of the father revealing, declaring, and applying life and light to the world, and for this purpose the word was made flesh, and dwelt among vs, *1 Ioh. 1. 1.* *That which was from the*

*Nathan in orat.  
de filio Dei.  
Basilij prefat.  
ante euang. Ioh.*

*Ioh. 1. 4.*

*Ephes. 1. 1.*

*1 Ioh. 1. 1.*

1 Cor. 1. 30.

Colos. 2. 3.

beginning (euen Christ, God eternall) which we haue heard (euen the same Christ made man) which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled, of the word of life declare wee vnto you. The Sonne therefore is our life, light, and felicitie: he alone of God is made vnto vs, wisdom, righteousness, sanctification and redemption, 1 Cor. 1. 30. This place is a plaine exposition of these words, [ *I am the light of the World* ; ] for heere the Apostle excludeth a man wholly from himselfe, as nothing but darkenesse and death, and setteth forth our spirituall, and liuely being, and manner of being in Christ. I. *Hee is our wisdom*: All sauing and true wisdom is in Christ, for God hath fully reueiled himselfe in Christ, and by him to vs, and by no other meanes, Colos. 2. 3. *In him are hid all the treasures of Wisdom and knowledge*; and if all be in him, then without him is nothing. II. *He is made our righteousness*, that is to say, by him; and in him, alone we are accepted and beloued of God. For, first he alone by himselfe hath purged our sinnes: Secondly, his obedience alone is imputed to vs for righteousness. In which two things standeth the righteousness of faith, by which God is our God, and we are his people. III. *He is our sanctification*: By nature we are profane, without God in the world, a masse of filthinesse, and impuritie, Gen. 8. 21. Esay 64. 6. Job. 14. 4. but by the spirit of Christ, wee are mortified, and renewed in affections, will, & euen in the spirits of our minde, Rom. 8. 10. Ephe. 4. 22. 23. 24. IIII. *He is our redemption*: As if he should say, by him alone wee are redeemed both from the bondage of sinne, and miserie that commeth by sinne. This redemption is begun in this life; being delivered from the bondage of corruption, and accusation of an euill conscience, and perfected in the end of this life, when the soule is separate from the burthen of the flesh; but consummate, and finished in the resurrection of the last day, when body and

and soule being revnired and ioyned together, shall remaine for ever with Christ in his kingdome of glory.

Now, that which the Apostle saith there, that Christ is our wisedome, righteousness, sanctification and redemption, is all one with that, which Christ saith heere, *I am the light of the world*: Therefore if any man desire to know more wisedome, or other wisedome, more righteousness, or other righteousness, more redemption, or other, in whole, or in the least part, let him heare the Apostle, *Colof. 2.8. 9. Beware lest there be any man, that spoile you through philosophies and vaine deceit through the traditions of men, according to the rudiments of the world, and not after Christ: for in him dwelleth all the fulnesse of the god-head, bodily.*

Colof. 2.8.9.

III. The holy Ghost is the light of the world, Though God the Sonne be the wisedome and word of the father, giuing light and life to the spirituall world, that is, the companie of the regenerate, even as the Sun giueth light and life to the materiall world: yet the world, that is the vnregenerate, living in the darkenesse of ignorance and sinne, doe not comprehend, nor receive this light of life, no more then the dead eye, or body is beautified by the light of the Sun to see and liue therewith. *Ioh. 1.5. the light shineth in the darkenesse, and the darkenesse comprehended it not. 11. He came vnto his owne, and his owne receiued him not. Esay 53.1. Who will beleene our reports, and to whom is the arme of the Lord reueiled? Ioh. 12.37. Though he did many miracles before them, yet they beleened not in him.* So that the father is the fountaine of light, the Sonne is light begotten of the Light, and tooke flesh on him to manifest, and participatethis light to vs; & the holy Ghost is light proceeding from both, being sent of the Father and the Sonne to enlighten vs. But the Son is the light of the World in a more peculiar maner, because he is *Emanuel*, and in, and by him, is the worke of our redemption wrought, but yet with the co-

Ioh. 1.5.

Esay 53.1.

Ioh. 12.37.

operation of the father, and the holy Ghost, as if three men should weave a coate, and the third weave it. So that the Trinitie in the Vnitie, and the Vnitie in the Trinitie, is the light of the World.

Concerning the third signification. The Doctrine of the Gospell, is the light of the World. There be sundry Doctrines, and arts in the World, which are lights also, but they are naturall lights, not lights of life; there is no vertue in these lights to quicken the mortall body, or to reuiue the dead soules: the Doctrine of the Gospell is onely the light of life. *Ioh. 6. 63. The words that I speake to you, are spirit and life. Ioh. 17. 3. Psal. 119. 105. Ioh. 24. 13.*

Concerning the fourth signification: Christians, and Christian life are the light of the World, and especially the Ministers of the Word. *2 Cor. 4. 6. God that commanded the light to shine out of darknesse, is hee which hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ Iesus. Math. 5. 14. Yee are the light of the World. Ephes. 5. 8. Yee were once darknesse, but now are yee light in the Lord, that is, you are now enlightened by the word of truth, let your conuersation be according to the truth, Phil. 2. 15. Be blamelesse and pure, and the sonnes of God, without reproofe in the middest of a naughty and crooked nation, among whom yee shine, as lights in the world, Prou. 4. 18. The way of the righteous shineth as the light, more and more vnto the perfect day. Hereupon the workes of the regenerate, are called the workes of light, Rom. 13. 12. Put on the armour of light, i. honest behaviour.*

Notwithstanding all that hath beene said, we must know, that although Christ, the Gospell, and Christian life, be the light of the world, yet the world, namely the vnregenerate, comprehend not, nor see this light, because they take darknesse to be light, and light to be darknesse.

Know therefore, that as Christ was reputed in the wombe

*Ioh. 6. 63.*

*2 Cor. 4. 6.*

*Math. 5. 14.  
Ephes. 5. 8.*

*Phil. 2. 15.*

*Prou. 4. 18.*

*Rom. 13. 12.*

world, so were the Prophets before him, and the Apostles after him, and in such sort are the true Ministers, and true belecuers esteemed in the world. Marke what *Esay* saith of Christ, chap. 8. 18. *I and the children which thou hast giuen me, are as signes and wonders in Israel, i. as monsters.* As *Dauid* saith, *Behold I am become a monster vnto many.* And *Iohn* saith of him, *Ioh. 1. 10. He was in the world, and the world was made by him, and the world knew him not.* *Iohn 9. 29.* Christ himselfe saith, *Mat. 11. 19. The sonne of man is counted a glutton, a drinker of wine, a companion of Publicans and sinners. Mat. 27. 63. He is counted a deceiver. Mat. 9. 34. A forcerer. Ioh. 8. 48. A Samaritan, and to haue the diuell. Mark. 3. 21. His kinsfolkes lay hold on him, supposing him to be beside himselfe. Ioh. 9. 24. The Pharisees know him to be a sinner.* If Christ was thus reputed of, who neuer sinned, and in whose person, words and works, the Maiesty, power, and glory of God appeared, yea through which, as through a chrystall, his diuinity shined forth to the world; how much more then the children of God that are clogged with infirmities? No maruell is it, though they be counted the vilest, and most contemptible persons of all other. See the cause hereof. *Wisd. 2. 22, They doe not vnderstand the mysteries of God, nor can discerne the honour of the soules, that are faultlesse.* The cause of this ignorance and going astray is, *vers. 21. Their owne wickednesse hath blinded them. Ioh. 3. 19. This is the condemnation of the world, that light is come into the world, and men loued darknesse more then light, because their deeds were euill.* The wicked hate the light because it discouers sinne, which they loue; againe the righteous loue the light, because it discouers sinne, which they hate, and manifesteth the right way vnto them, into which they desire to enter, and wherein they delight to walke.

The world knew not the Prophets that were before Christ. But what part or people of the world? The Pharisees, Amorites, Ammonites, Moabites, Edomites? No

*Ioh. 1. 10.*

*Mat. 11. 19.*

*Ioh. 9. 24.*

*Ioh. 3. 19.*



Ionas 3.4.5.  
&c.

Acts 7.52.

Ezech.16.46.

Acts 5.28.

Acts 24.5.

1 Cor.4.13.

maruell if these knew them not. But the Church of God, the Israelites knew them not: yea, they were worse then the Aliants. For the Niniuites persecuted not *Ionas*, but beleueed God. *Ionas*. 3. 4. 5. &c. But the Israelites persecuted all the Prophets with detision, contempt, imprisonment, death. *Act*. 7. 52. *Which of the Prophets haue not your fathers persecuted, and they haue slaine them that shewed before of the comming of that iust, &c.* Which were the slaughter-houses of the Prophets, and Saints, before Christ? euen *Samaria* and *Ierusalem*, *Mat*. 23. 37. Euen *Ierusalem*, where was the Temple and worship of God, where about all places in the world, Gods name was called vpon. *Ezech*. 16. 46. *Thy eldest sister is Samaria, thy younger sister is Sodome.*

Againe, the world, knew not the Apostles, that were after Christ. In *Acts* 5. 28. *the preaching of the Gospell is counted sedition, and rebellion.* In verse 38. 39. *Gamaliel* a Doctor of the Law doubteth whether it be of God, or of men, comparing the Apostles to *Theudas* and *Iudas* of *Galile*, that made insurrection in the dayes of tribute. In *Acts* 24. 5. *Paul is counted a pestilent fellow, a moouer of sedition, a maintainer of the sect of the Nazarites,* In the vers. 14. his doctrine is called *Herésie*, chap. 26. 44. *Madnesse.* 1. *Cor*. 4. 13. *We are counted the of-scurings of all things.* And *Iohn* the Baptist, that came in the way of righteousness, is said to haue the diuell.

In the primitive Church what euills soeuer happened to the City, or prouinces of *Rome*, whether famine, pestilence, earth-quakes, warres, vnseasonable weather, the Christians were thought to be the causes thereof: where-upon rose great persecutions; whereas indeed they themselves were the causes thereof, which by reason of their vnbelieve, and malice, brought these iudgements of God vpon thei owne heads. And herein note the condition of this blinde world, it alwayes hath beene and is suspiti-



tious of the truth, and the true profession thereof, fearing and dreading the same, as an enemy to their peace, and safety. Worldly peace, rest, safety, liberty, prosperity is all that the carnall man seeketh for, or careth for, making the end of their owne doings and Gods doings also, the rest, ease, and pleasures of their bodies, and the pompous gloryfying of their persons.

Whatsoever is about this, and for God, they take to be against them, because they are against God, though not in outward shew, yet in spirit, yea, making themselves their owne Idols, *Ioh. 11. 48.* *If we let him alone, all men will beleue in him, and the Romanes will come and take away both our place, and the Nation.* These worldly Politicians, whose policy was not guided nor seasoned with grace, are afraid of Christ and Christian profession. If we let him thus alone, say they, all men will beleue him to be the Prophet and Messias that should come, and so make him King, which when *Cesar* heareth, he will come with an invincible host against vs, and utterly destroy this City, and the whole nation: Therefore our safest course is, by some meanes to plot his death: which plot and which meanes was the cause of the same destruction that they feared: for the Romane Emperour came, and tooke away their place and nation, because they slew the sonne of God, and persecuted the Gospell. These wicked wretches neuer feared that their infidelity, pride, couetousnes oppression, hypocrisie, should be the causes of their ruine, but they feared the Gospell, and godly life. Again, *Act 5. 24.* The chiefe Priest & Saduces had put the Apostles in prison, but an Angel deliuered them in the night, and commanded them to preach in the Temple the next day. Now the chiefe Priest and the Captaine of the Temple and the high Priests, hearing what was done, doubted of them whereunto this would grow. These carnall and gracelesse politicians regarding only the establishing of their place, and of themselves, and of all things for them-

*Ioh. 11. 48.*

*Act 5. 24.*

selues, feared an alteration, & doubted whether it would in the end proue to be with them or against them. And because indeed that it could not but be against them (for the preaching of Iesus to be the sonne of God, the Prince and Sauour of the world must needs conuince them of rebellion and murther, to their vtter disgrace, shame, and confusion, among all the people) therefore they laboured by all meanes to murther the Apostles, & to quench the light of the Gospell. In like sort very many in these times, hanging between Popery and protestancy, doubt, and haue long doubted what this geare will grow to in the end: In the meane time not regarding at all what their vnbeleefe, pride, oppression, couetousnesse, epicurisme, and mocking will grow to.

Furthermore, as the world in all times and ages heretofore hath not knowne the straight paths of God; so in these present dayes of ours the true and right profession of Christianity is counted of many puritanisme, and precisenesse, phantasticalnesse, affectation of singularity, and hypocritie. True it is indeed, that as there are true Preachers, and true beleeuers, so Satan stirs vp counterfeits, that haue an outward shew and resemblance of them, but are not purged from their inward filthinesse: These are they that worldlings stumble at, concluding thus, even so are they all, therefore their profession is but a kind of sect; and to follow the common course, and practise of the world, is the surest and safest way. Here Satan hath his desire. Again if any godly man that hath alwayes made conscience of his wayes, shall offend, though of meere infirmity, or occasioned by some strong temptation, but yet so as he may iustly be taxed, why then the matter is now out of all doubt; both he and all of his rancke are hypocrites, and none else: such is the blindness of the world, and their praiudicate opinion of the children of God. But now to conclude this first part, let me leaue this as a bone for the world to gnaw on; that stumbling blockes

blockes shall ever be cast before the feet of the wicked, yet shall the lanterne of Gods word shine vnto them, to guide them without stumbling or erring; notwithstanding stumble they will, and fall downe, even to the breaking of their necke; for their owne wickednesse blindeth them, yea and they doe wilfully out of the hardnesse of their hearts close their eyes against the wayes of truth, because the wayes of error, death, & destruction are more pleasant vnto them. Thus much of the principle or ground of the reasons enforcing the exhortation, which followeth next in order to be spoken of.

II. *He that followeth me.*

There are sundry sorts of followers. I. Yong gentlemen, that are trained vp for education sake vnder great personages, and for experience, countenance, and preferment sake in the world, are called their followers. II. They that hold on some sect of the Philosophers schooles, are called their followers. III. They that fashion and conforme themselves to the example of any man that excelleth in any faculty, are called his followers, but these are secular followers, and not pertinent to this place.

When Christ the light and life of the world preached the Gospell of saluation to the world, in the outward forme and appearance of the Prophets that were before him, and of his Apostles and ministers after him, confirming his doctrine with miracles, he had diuers followers.

I. Some followed him to be cured of their diseases, and infirmities, *Mat. 15. 30. Great multitudes came, having with them the halt, blind, dumbe, maimed, &c.* Thus the ten lepers followed him, and especially the nine, that returned not to giue God praise. *Luke 17. 17.* II. Some followed him to gaze on him and his miracles, and for this purpose Herod was glad when Pilate had sent him to him,

*Mat. 15. 30.*

*Luke 17. 17.*

Luke 23.8.

Mat. 8.19.

Ioh. 6.16.

Ioh. 10.27.

having been desirous of a long season to see him, because he had heard many things of him, & trusted to see some signe done by him. *Luk. 23.8.* III. Some followed him for their bellies sake, as many doe in these dayes. Thus *Judas* followed him; not because he loued him, and embraced his doctrine in sincerity, but because he was a theefe, and had the bag, and bare that which was giuen. *Iohn 12.6.* Thus the Scribe followed him. *Mat. 8.19.* *Master I will follow thee whither soeuer thou goest.* He imagined in his earthly heart, as did *Judas* and the people of the Iewes, that Christ should in the end be crowned King of the Iewes, and that he would prefer and aduance his followers, as earthly Princes vse to doe. Therefore Christ shapeth him an answer accordingly, *verse 20.* *The foxes haue holes and the birds of the heauen haue nests, but the Sonne of Man hath not where to rest his head;* consequently he hath nothing at all wherewith to graunt his followers and well-willers. Thus also a great multitude followed him over the sea of *Tiberias*, and from thence backe to *Capernaum*, *Iohn 6.16.* *Verily, verily, I say vnto you, you seeke me not because of the miracles, but because of the loaves that ye ate, and were filled.* Fourthly, some followed him of enuy to entangle him, in his speechs, as did the Pharisees, Scribes, Sadduces, Lawyers, and the Herodians, which thought that *Herod* was the Christ. These are carnall and hypocriticall followers, which neither are meant of here in this place.

The true following of Christ, which here he speaketh of, is expressed by diuers similitudes in the Scripture. *Iohn 10.27.* *My sheepe here my voice, and I know them, and they follow me, &c.* where hearing signifieth Faith, and following Obedience. In other countries the shepheards driue not their sheepe, but they call them and they follow them. Euery flocke knoweth the voice of their owne shepheard, by often hearing him, & they follow him, but after a strange voice they will not follow: Euen so Christ's sheepe,

sheep, the elect, heare his word, they know it and acknowledge it, and are obedient to it, that is, they suffer themselves to be ruled, and governed by their chiefe shepherd Iesus Christ, speaking to them and calling them to him in his word, yea clocking them together as the hen doth her chickens. *Mat. 23. 31.* But mark the cause why they heare & obey him, in these words (*And I know them.*) This knowing is not onely vnderstood of Gods foreknowledge, whereby he knew who were his from before all times, but of his knowing of them effectually in time. I call it effectually knowledge when the elect are possessed of this knowing or acknowledging them, by the inward calling of his spirit. And this assurance of Gods knowing them, acknowledging and owning them, is the cause why they know and acknowledge him, and are delighted with his word.

Againe, this true following of Christ is farther expressed in *Ephes. 5. 1.* *Therefore be ye followers of God, as deare children.* This verse is a conclusion of an exhortation of the last end of the verse afore going, *forgive ye one another, euen as God for Christs sake hath forgiven you: Therefore be ye followers, &c.* Children wee know doe imitate their parents, not onely in deeds and words, but euen in the affections of their hearts, and imaginations of their minds, resembling them inwardly, as they doe outwardly; so that a man may say, this is right the fathers child, or the father will neuer be dead whiles the child liueth. Now the reason hereof is, because he hath receiued the spirit of generation from the father, which frameth, fashioeneth, and worketh him into the image, similitude, identity or selfenelle (as I may say) of his father: And this is a deare childe, because the father doth not onely loue his child, but himselfe also in the child; and the child not onely loueth his father, but himselfe in the father; so that the one cannot hate the other, vnlesse he hate himselfe; and neuer man hated his owne flesh, There-

*Ephes. 5. 1.*

fore

fore this vnion is most firme, and perpetuall: euen so the children of God doe carry the resemblance and likenesse of God in the inner man, in holinesse by obedience to the first Table, and righteousness, by obedience to the second Table of the Commandments, which both proceed from Loue, and Loue from Faith,

Therefore as God is holy, so are his children holy. *Leu. 11. 44. I am the Lord your God, be sanctified and be holy for I the Lord your God am holy. As God is righteous, so are they righteous. 1 Ioh. 3. 7. He that doth righteousness is righteous, euen as he is righteous. As God is mercifull euen so are they mercifull. Luke 6. 36. As God is loue, so walke they in loue. Ephes. 5. 2. Walke in loue, euen as Christ hath loued vs. 1 Ioh. 3. 14. We know we are translated from death to life, because we loue the brethren. As God is true and iust in all his words and works, so are they without hypocrisie, and doubting, both in respect of God their father, and in respect of their brethren. For the first, it is commanded Ios. 24. 14. Feare the Lord and serue him in vprightnesse and truth, 1 Sam. 12. 24. Feare the Lord and serue him in truth with all thy heart. For the second, it is commanded. Ephes. 4. 25. Cast away lying and speake euery one truth to his neighbour. The reason of the commandment is in the words following, drawne from the conjunction of our members (for we are one anothers members) but whose members are we? that the 15. verse declareth, of Christ our head, into whom we grow, and by whose spirit we are knit together. Therefore if we be the true members we follow Christ our head: Contrarily, if we be not true members, but false, counterfeite, and dead limmes, we are cut off from him, separate to the world, and bodily lusts: or at least if we be not apparently separate from him, but doe still outwardly professe him, yet doe we draw no vertue from him, leauing no feeling thereof in vs, either mortifying sinne in vs, or quickning vs to newnesse of life, but are as the dead branches grow-*



ing in the tree, but drawing no sucke or iuyce of life out of the tree. Secondly, if we be false and dead limbs, then are we separate from the other members, having no hearty fellowship with them.

I need not to amplifie this following, whereby Gods children follow him, by any more specialls; for as they follow him in holinesse, righteousness, mercifulnesse, loue, truth, vprightnesse, so also in all other things. 1 Pet. 1. 15. *As he which hath called you is holy, even so be ye holy in all manner of conuersation. Mat. 5. 48. Be you perfect as your father which is in heauen, is perfect. 1 Pet. 2. 9. Ye are a chosen generation, a royall Priesthood, an holy nation, a peculiar people, that ye should shew forth the vertues of him that hath called you out of darknesse into his marvellous light. To this purpose also Christ saith, Mat. 5. 16. Let your light so shine before men that they may see your good workes, and glorifie your Father which is in heauen. Tea, this is the end of your election, redemption, and calling, euen our sanctification, 1 Pet. 2. 2.*

1 Pet. 1. 15.

1 Pet. 1. 1.

Now the cause why the children of God doe so resemble him in true wisdom, righteousness, and holinesse, is because they haue received from him the spirit of regeneration. Ioh. 3. 4. *Except a man be borne of water and the spirit he cannot enter into the kingdome of God; that is, neither into the kingdome of grace, nor into the kingdome of glory. He is called the spirit of adoption, Rom. 8. 15. You haue not receiued the spirit of bondage to feare againe, but the spirit of adoption, whereby we cry Abba, or call God father. Whatsoeuer we are, how morally good soeuer we be, we are but children of wrath, quite cut off from God, hauing no part at all in him; wild Oliues, Rom. 11. 24. Bastards and runnagates, as Cain and Cham, vntill God adopt vs into his family, giuing vs the spirit of sonnes, of his owne free mercy, and grace, Tit. 3. 5. 6 Ezech. 36. 26. 17. Because this politicall terme of adoption is vsed often in the Epistles, I will*

Ioh. 3. 4.

Rom. 8. 15.

Rom. 11. 24.



briefly declare the meaning thereof.

Generation or begetting of children is naturall or legall: legall generation is a politicall act maintaining nature, ordained for their comfort, which haue no children, the law providing children for them, whom nature hath failed. And thus may a man be said to beget children legally.

Legall generation is also twofold, *Adrogation* and *adoption*. *Adrogation* is when he that is a free man, and vnder no mans power, authority or command, viz. neither of father, or master, is receiued into the place of a sonne, by an other, which thus by law becommeth his father. And if he that is thus adrogate haue children, they are also vnder his power, as Nephewes, that is, his sons children.

*Adoption* is when he that is vnder the power of an other, whether father or master, is taken by another man to be his sonne and heire. And if he haue sonnes that is thus adopted, they are the nephewes of the adoptour. And although the adoptour cannot giue the spirit of a sonne vnto him (which only the naturall father can do) yet is the adopted so obliged & bound to him for those so great benefits both of freedome and inheritance, as that he cannot but for euer be most thankfull to him, yea alwayes ready and desirous to testifie the same by his loue, dutifulnesse, obedience, and all meanes towards his adoptour, euen as he were his owne sonne, and he his naturall father.

To apply this. We, euen the best that euer was, were vnder the power of others, to wit, in the bondage, and vnder the tyranny of the diuell, and sinne, who had absolute power and command ouer vs: and we miserable wretches yeelded our selues willingly, yea with delight, into subiection, and homage vnto them, being destitute of the knowledge of God and godlines. Now God of his owne free loue, mercy, and grace, redeemed

vs out of the thraldome of those tyrants with the bloodshed and death of his owne sonne: which willingly submitted himself in obedience to his father herein; for by no other price, nor other meanes could this purchase be made. Who because he was not only perfect man, but perfect God also, did by the spirit of sanctification free himselfe from the graue, the punishment, and imputation of our sinnes; and by the power of the same raised himselfe from death vnto life, corruption, and death having no power ouer him. This sanctifying spirit of the sonne hath the Father giuen vs, that by the power thereof our bond-mens minds, wills, affections, might be mortified and crucified; and that sonne-like and spirituall minds, wills, affections, might be put into vs, daily renewing vs into the nature of ingenuous, and freeborne sonnes. This is more then the legall father or adoptour can doe. For he can doe no more but binde his adopted sonne to thankfulness for his benefits of bodily freedome, and earthly inheritance; but God hath giuen vs the spirit of his sonne, whereby we are made and transformed into naturall sonnes, and therefore affectioned towards him, as the child is towards his naturall father. Much more thankfull therefore, louing, dutifull and obedient ought we to be (if we be true sonnes) to God our father, and Christ our redeemer, that hath so dearely bought vs out of the power of sinne, death, and damnation, and brought vs into the glorious liberty of sonnes, and hope of euerlasting inheritance together with his owne sonne.

Therefore it is apparant, that it is the spirit which quickneth, begetteth, fashioneth, and conformeth the children of God into the similitude and likeness of God their father, wherein at the first they were created, and into which they are renewed by the holy Ghost, by the Gospell of faith. This begetting and quickning spirit is called immortall seede. 1. Pet. 1. 23. *Being borne*

1 Ioh. 3. 9.

Rom. 1. 13.

2 Pet. 1. 4.

Ephes. 1. 14.

a new, not of mortall seede, but of immortall, by the word of God, &c. 1 Ioh. 3. 9. *Whosoever is borne of God sinneth not, because his seede remaineth in him, &c.* This seede is not the essence of the holy Ghost, but the power thereof, begetting faith of the Gospell in vs, crucifying the body of sinne in vs, and renewing vs into the image of God. Rom. 1. 13. 14. *If ye mortifie the deeds of the flesh by the spirit, ye shall live: for as many as are led by the spirit of God, are the sonnes of God.* Tit. 3. 4. *We are saved by the washing of the new birth, and renewing of the holy Ghost.*

To conclude this point then: As the child doth imitate the father by the vnion and identity of the spirit communicated vnto him from the father: euen so the child of God doth imitate and follow Christ by the vnion of the spirit of God and Christ, which the Apostle calls participation of the diuine nature, 2 Pet. 1. 4. *Whereby most great and precious promises are given vnto vs, that by them ye should be partakers of the godly nature, in that ye flee the corruption which is in the world through lust.*

*Quest* Hereupon it may be demanded, how we are partakers of the godly nature, and how we are said properly to be the children of God.

*Ans.* We are partakers of the godly nature two wayes. First, in respect of the effect, vertues, and gifts of the holy Ghost working in vs, and by vs; as, first, enlightning our minds with the true knowledge of Christ: secondly, begetting faith in vs, and incorporating vs into Christ: thirdly, purging out the leauen of naturall corruption in vs: fourthly, fashioning vs into new obedience: fifthly, applying Christ with his gifts, and treasures vnto vs: sixthly, leading vs into all truth: seuenthly, comforting vs in afflictions: eighthly, sealing the certainty of our inheritance in our hearts by his testimony, as a pledge or earnest of the promises of God. Ephes. 1. 14. Hence it is that he is called *The spirit of wisdom, and understanding, the spirit of counsel, and strength, the spirit of know-*

knowledge, and feare of the Lord, *Eſay. 11. 2.* Because hee begetteth, worketh, and increaseth thole vertues and graces in vs. Likewise the spirit of meekneſſe, *Galat. 6. 1.* The spirit of faith. *2 Cor. 4. 13.* The spirit of loue. *2 Tim. 1. 7.* Moreouer the Apoſtles were partakers of the diuine nature in reſpect of thoſe extraordinary gifts wherewith they were endued for the execution of their Apoſtolicall office.

Secondly, we are partakers of the godly nature, in reſpect of the eſſence of God: not that Gods eſſence is any part of vs; but as he is God euery where filling heauen and earth with his eſſence, ſo is he in ſpeciall manner with, and in his children, and by his preſence is effectually in them. Whereupon *Paul ſaith, Rom. 8. 11.* The spirit of him which hath raiſed vp Ieſus dwelleth in you. *Ioh. 14. 23.* If any one loue me he will keep my word, and my Father will loue him, and we will come and dwell with him. God is preſent with the wicked alſo, but it is in ſuch ſort as th: Iudge is preſent with the malefactors.

Thirdly, in this place the following of Chriſt is compared to the following of light, or to a lanterne that giueth light to travellers to goe the right way without error, falling or ſtumbling. Such a comparison the *Pſalmiſt* maketh, *Pſal. 119. 105.* Thy word is a lanterne to my feet, that I might not ſtumble, nor erre. The word then, both ſheweth the right way for a Chriſtian to walke in, and guideth him in the right way to walke without offence. So that to follow the light is to haue our conuerſation in this world according to the word of God, which by his ſonne he hath ſent and reuealed to vs, and is effectually in them that are ſaued, bringing them out of the darkneſſe of this world into the glorious light and ſunſhine of his kingdome and grace. Thus much of the exhortation. It followeth now to ſpeake of the negatiue reaſon inforcing the ſame.

*Eſay 11. 2.*

*Rom. 8. 11.*

*Ioh. 14. 23.*

*Pſal. 119. 105.*

III. *Shall not walke in darknesse.*

What it is to walke or lue in darknesse, the Apostle plainly declareth, *Ephes. 4. 17. 18. 19.* the 17 verse is a dehortation, *Walke not as other Gentiles doe in the vanity of their minds.* Vanity of mind is a priuation or want of true wisdom and knowledge, whereupon the imaginations of the minde, the affections of the heart, and actions of life, are not according to true wisdom and knowledge, but vaine, that is, foolish, fruitlesse, vnprofitable, to no end. *Rom. 6. 21. What fruit had you then in these things whereof you are now ashamed? for the end of these things is death.*

Rom. 6. 11.

In the two verses followings, he farther expresseth this vaine and foolish life of the Gentiles, shewing and declaring it by the causes thereof, which are two. The first is in the 18. verse, namely the corruption of the mind. The second is in the 19. verse, and that is remorselesse of conscience.

The corruption of the minde stands in two things. First, in the presence of euill (*having their cogitation darkened.*) Secondly, in the absence of good (*Being strangers from the life of God.*)

Col. 3. 10.

Ephes. 5. 24.

Concerning the darknesse of the minde, I thus expresse it. Man was created in the image of God, that is, in the true knowledge of God. *Col. 3. 10. And have put on the new man, which is renned in knowledge, after the image of him that hath created him, and in true righteousness and holiness. Ephes. 5. 24. Put on the new man, which after God is created in righteousness and true holiness.* This knowledge was as a pure and cleare light in the minde of man; but after that by the fall man was separated from God, this light was darkned, that is, this knowledge was corrupted with ignorance as a punishment of the fall, so that there remained onely some small notions, glimmering, or remainders of light or knowledge in him.

Then

Then againe, this light or remainder of knowledge is farther corrupted by the frowardnesse of the affections and will. Now this small remnant being taken away, there succeedeth meere darknesse, and brutish ignorance. *Mat. 6. 23. If the light that is in thee be darknes, how great is that darknesse?* As if he had said, if thy naturall reason be darkned through the malice of thy heart, there is nothing but meere darknesse.

Mat. 6. 23.

Secondly, the corruption of the mind standeth in the absence of good (*strangers from the life of God.*) Life is naturall, or spirituall; the former we haue by generation from *Adam*, and it is the function of the soule in motion, sense, and reason.

Spirituall life is that which we haue by regeneration or new birth, which is the action of the holy Ghost begetting faith in vs, by the power whereof we destroy the body of sinne, and are renewed into the image of God, which is here called the life of God. This life of God *Paul* doth plainly declare, *Gal. 2. 19. 20. That I might liue to God I am crucified with Christ (as touching the old man) 20. Thus I liue, yet not I now, but Christ liueth in me (his spirit worketh new obedience in me.)* In the words following he defineth this dying to sinne, and newnesse of life by the cause (*And in that I now liue in the flesh, I liue by the faith of the sonne of God.*) The Gentiles and prophane persons are far from this godly life.

Gal. 2. 19. 20.

Furthermore this their strangenesse from the life of God is declared by the cause thereof, that is, their ignorance: their ignorance is declared by the cause also, to wit, the hardnesse of their heart, which is the puerlesnesse of the will and of the affections in the heart. And because froward and puerile men doe resist, and seeke to quench the small light that is in them, therefore God giueth them vp into a reprobate minde void of all iudgement. *Rom. 1. 28. This is the first cause of vaine, foolish, and fruitlesse liuing.*

Rom. 1. 28.

The



1 Tim. 4. 2.

The second cause is remorselesnesse of conscience, *verse 19. Which being past feeling, haue giuen themselves to wantonnesse.* Custome in sinne hardneth the heart, and the heart being hardned rebelleth against the mind, and putteth out the light of reason, which bringeth a curse vpon the conscience, and taketh away all remorse of sinne, which is a token of reprobation. The Apostle calleth it a seared conscience that cannot bleed. 1 Tim. 4. 2. Thus haue I shewed what it is to walke in darknesse which is to liue, not according to the knowledge of God, and his wayes, but according to the imaginations and corrupt affections of our owne hearts. And thus doe all men naturally liue, though neuer so wise, learned, ciuill, and great in the world; their whole life is foolish, fruitlesse, vnprofitable, and their end is eternall death.

For the further clearing of this point, I will shew in what particulars the vaine and foolish life of the ignorant is compared to darknesse.

First, darknesse is a priuation and want of light: so spirituall darknesse, that is, the ignorance, and blindness of the heart is a priuation, and want of the light or knowledge of God.

1 Pet. 4. 4.

Secondly, in darknesse all things are inuisible, one thing cannot be discerned from another: Blacke, and white, good and euill, hurtfull things and profitable things are not discerned. So in spirituall darknesse, men call good euill, and euill good; sinne is delightfull and sweet to them, yea they count it abomination to depart from euill. 1 Pet. 4. 4. *Wherein is seemeth strange vnto them, that yee run not with them to the same excessse of riot, therefore speake they euill of you.*

Thirdly, in darknesse a man knowes not the right way, though he be neuer so quicksighted, and although he be set in it, yet will he soone goe astray, running into by-paths and dangerous wayes, like a blind man: so in



So in spirituall darknesse, ignorance of God in his word, a man knowes not the way of life: this narrow way he can not finde, & though he be neuer so subtrill, politicke, wise, and learned, well may he grope for the streight gate; as the men of *Sodome* did for *Lots* dore, but he shall neuer be able to finde it; and though he daily looke on it, yet shall he not discerne it: All his wayes are the wayes of death, and the good and right way seemeth to him to be the worst way.

Fourthly, if this light of the sunne were not, the earth should be a very picture and resemblance of hell, a confused masse, or heape of beasts, foules, and men, one thing treading other vnder foot, nothing but hunger, thirst, cold, nakednesse, feare, terrours, sorrow, despaire, mourning, and wailing, continuall dying, one thing deuouring another: Euen so in spirituall darknesse, where the knowledge of Gods word is not, there is a resemblance of hell, and men are like diuels: there is nothing but disorder and confusion, no dueties towards God, nor towards man put in practise. Where this glorious light of the Gospell shineth not in the hearts of men, they are like to beasts and Serpents, yea, they degenerate into the natures of all noisome and venomous beasts. First, they hatch cockatrice egges, that is, whatsoever commeth from them is deadlypoyson. *Esay 59.5. The poison of Aspes is vnder their lippes. Psal. 14.5. Destruction and unhappines is in their waies,* verse 7. Secondly, they are vipers, children deuouring parents, and parents their children. *Mat. 23.7.* Thirdly, *They are as fed horses, of vnbrieded and adulterous lusts, Ier. 5.8.* Fourthly, *Reioycing and neighing in the victorie and downfall of their neighbours, like to strong horses. Ier. 50.11.* Fifthly, destroying their Prophets, teachers, instructors, and the poore, like to Lyons. *Ier. 2.30. Psal. 10.9. & 22.13.* Sixthly, subtle and wilely to deceiue, like Foxes. *Luke 13.32.* Seventhly,

*Esay 59.5.  
Psal. 14.5.*

*Ier. 5.8.*

*Ier. 50.11.*

*Luke 11.32.*

uently, Girning and running about like dogges, if they be not satisfied in their vnvariable desires. *Psal.* 59. 14. *Esay* 56. 11. Eightly, rauenous and greedy of the prey, full of cruelty, and without all mercy, like to wolues, *Mat.* 7. 15. Where the light of the Gospell shineth not in the hearts and mindes of men what can there be but pride, vaine glory, drunkennesse, excessive drinkings, oppression, deceiuing one another, and being deceived, euery Superiour treading his Inferiour vnder foote; politicke and craftie circumuenting one another, wily intrapping and insnaring one another; couenage, fraudulent dealing, dissembling and lying in bargaining, bloodsucking by cruell oppression, hatefull and heathenish rent-racking, vaine and prodigall spending, voluptuous liuing, and licentious gaming, murthers, enuy, ill will, contention and trouble, whoredomes, adulteries, and wantonnesse? These and such like, are the workes of darknesse, euen of them that are alive in body, and dead in soule. But Christ is the light of the world: they that follow him shall not liue in such darknesse, but shall haue the light of life. Thus much of the negatiue reason: the affirmatiue followeth.

### *III. But shall haue the light of life.*

There betwo lights of life, or liuely lights. First the knowledge of God in righteousness and holinesse, participated by the sonne of God to *Adam* in the creation, is called liuely light: I say, the naturall knowledge of God in *Adam* before the fall, was the light of naturall life, which life stood in absolute holinesse, which was his perfect obedience to the first Table, and absolute righteousness, which was his obedience to the second.

But

But this liuely light by the fall was extinguished, yet not wholly, but so buried in ignorance and impurity, as it is of no force to bring forth in vs any pure worship of God, or holinesse of life, but serueth rather to bridle and restraine vs from outrageous sinne, and to giue vs some light to discern our ignorance and malice, to our owne accusation and condemnation, so that it is a deadly and not a liuely light.

The second light is a new knowledge, that is, the knowledge of God in Christ. Of God in Christ reconciling the world to himselfe: of God in Christ our mercifull and louing father: of God in Christ redeeming and purchasing vs againe, when by sinne we were vtterly lost: of God in Christ restoring vs to sight, that were vtterly blinde, and ignorant: of God in Christ abolishing the body of sinne, and corruption in vs: of God in Christ reuiving vs into his owne image and likenes, from which by *Adams* transgression we fell: of God in Christ, turning the curse of the earth, with all afflictions and troubles, into blessings and means to eternall blisse: of God in Christ, preparing a kingdome and heavenly City for vs, whose pauements, walles, and buildings are of Golde, Pearle, Emeraldes, Chrysolites, Carbuncles, and all costly ornaments, a thousand times excelling the *Sanctum Sanctorum* of *Salomons* Temple in glory.

He that followeth Christ hath this liuely light in him, he that followeth him not, hath no light in him, but is shut vp in ignorance and darknesse. Hee I say that denying carnall wisedome, and fleshly lusts, doth follow him, is enlightened to see and behold the glory of God in sauing the elect, by and through Christ, which the Gospell setteth forth: And by vertue of this light and sauing knowledge is he made partaker of the diuine nature, that is quickned to liue the life of God, which

Ioh. 12. 35. 36.

stands in new obedience. He therefore that followeth Christ hath the light of life.

What it is to haue the light of life, or to walke in the light, is plainly expressed. *Ioh. 12. 35. 36. Tet a little while the light is with you; walke while yee haue light, leaſt the darkneſſe come vpon you, &c.* Chriſt exhorteth heere to walke in the light, which ſignifieth two things.

First, to beleue in him, as it is in the verſe following, *while yee haue light, beleue in the light, &c.* firſt, I ſay, to walke in the light ſignifieth to beleue in Chriſt, our wiſedome, righteouſneſſe, ſanctification, redemption.

Secondly, it ſignifieth the performance of all duties worthy of a Chriſtian, which is to haue our conuerſation according to our faith in him. For as the light of the day is giuen to vs to walke, and labour in our callings; euen ſo this ſpirituall light or day, ſhining in the Goſpell, is giuen to vs to walke, to labour, and to liue therein. And he that walketh not in the light of the Goſpell, walketh in darkneſſe, euen after the imagination of his owne corrupt heart, in the craftineſſe and deceiueableneſſe of fleſhly luſts. For the further clearing of this point, I will ſhew in what particulars this liuely & ſauing knowledge of God in Chriſt, reuealed in the Goſpell, and applied to the elect by the ſpirit, is called Light.

First, the light is ſo glorious a creature, that no fleſhly eye can behold it, being in a ſubieſt of nature, like it ſelfe, as the Sunne is: euen ſo the light of the Goſpell is ſo glorious, that the eye of mans reaſon and vnderſtanding cannot in the leaſt meaſure apprehend it.

Secondly, the light is pleaſant, delightfull, cheerfull, comfortable, ioyfull, and hopefull; but in the abſence of

of light there is heavinesse, sadnesse, sleepinesse, pensiveness, sorrowfulnesse, dispairefulnesse, fearefulnesse: euen so, this sauing knowledge placeth the soule in much more happinesse, and felicity, affording true and euermore lasting pleasures, true delights, true cheerefulnesse, true comforts, true ioyes, true hope, which the miseries and afflictions of this life cannot abolish or corrupt, seeing that they are the rayes and beames of the Sunne of righteousnesse, shining in vs. How invincible, and vnquenchable is this sauing knowledge, the light of life?

Thirdly, the visible light is the life of the materiall world, maintaining life, motion, sense, in all creatures in the firmament aboue, and elements below, euen so this sauing knowledge is the life of the spirituall world, that is, the companie of Gods elect, kindling spirituall life in them, giuing spirituall wisdom, vnderstanding, reason, sense, motion, vnto them, whereby they differ from other men, more then other men differ from beasts.

Fourthly, as by the shining light all things are visible to vs, and every thing is discerned and knowne: euen so by this sauing knowledge are all things made manifest to the eyes of our minds. For by vertue hereof, we discern betweene good and euill, betweene holinesse and prophanenesse, betweene true wisdom and worldly craftinesse, betweene the true worship of God, and idolatrie, or false-worshippe, betweene sincerity and hypocrisie, between the workes of light and darknesse, betweene Christ, and Antichrist; between God and the Diuell, who can transforme himselfe into an Angell of light, to blinde the eyes of Infidels, that they that want this knowledge discern little or nothing at all between the one and the other, yea they altogether take the one for the other, like to the blind man that goeth confi-

ly the contrary way.

Fiftly, as the light doth enlighten the bodily eyes,  
whereby we see to walke in the right way, and that  
without stumbling or falling: even so this saving  
knowledge sheweth the right way to eter-  
nall blisse, and guideth vs without  
falling into the pitfalls of Satan,  
and this wicked  
world.

**FINIS.**



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